



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

To avoid error, it is important that the long diameter of the head should be made as nearly horizontal as possible, for the foramen magnum being on a higher plane, as the long diameter is tilted backwards or forwards, moves through an arc of a circle, which changes the position of the point where the vertical cuts the horizontal line.

The preceding table, in which the number of the skulls of each race examined is given at the top of the respective columns, shows that there is an actual difference in the position of the foramen magnum in the races compared, and of such an amount as to make it desirable to test the result with much larger collections, in order to determine more precisely the value of the position of this opening as a race character.

As far as this table can be accepted, it shows that while there is a difference between the human races as regards the position of the foramen magnum, it is quite small when compared with the difference between the human races and the apes; and, contrary to Soemmering's assertion, the Negro does not make the nearest approach to the latter; and on the other hand, although the negro cranium does not precisely agree with that of the white races, as stated by Prichard, it very nearly approaches it. It is the North-American Indian which has the lowest index.*

THE PROCESS OF DERIVATION OF THE SPANISH LANGUAGE FROM THE LATIN.

BEING PART OF THE "DISCURSO PRELIMINAR" TO THE "ROMANCERO Y CAN-
CIONERO." BY DON AGUSTIN DURAN.

Translated from the Spanish by J. G. Hincks.

It is difficult, if not impossible, to determine the period when the modern languages, emancipating themselves from the Latin, became common, and were constructed of forms essentially different to those of the primitive tongue. Observing, however, the course prescribed in similar cases by nature and necessity, we may presume somewhat upon the time and manner of their formation. This began with the

* The position of the foramen magnum, as will be seen by this table, is very different in the young from what it is in the adult apes, the former approaching much nearer to the human races than the latter. We have pointed out in a former volume of the *Proceedings* (ix, p. 203) other striking resemblances between the cranium of the young gorilla and the adult man, which are much diminished as age advances.

conquest of the Western Empire by the barbarous nations of the North. From that time, undoubtedly, the vulgar Latin began to decay, degenerate, and become mixed, ceding in its difficult and complicated construction to the rude intelligence of the conquerors. Its words being corrupted, it also adopted the simple syntax of the barbarous Northern tongues, and lost the rich and sonorous prosody belonging to languages of Oriental origin.

The rustic or provincial dialects (*linguas rústicas**) were produced by corrupting the Latin pronunciation, altering the sound of the letters, and forming their nouns, adjectives, and even verbs, some from the root only, † others from the desinences of some corresponding case or tense of the mother tongue.‡ The constant and most essential difference between the Latin and the modern languages derived from it, consists in the latter having—

1st. Suppressed the declension of the noun ;

2nd. Employed the anteposition of particles to distinguish the case ;

3rd. Adopted articles to determine gender and relation ; and

4th. Substituted for the direct conjugation of the passive voice, the union of the auxiliary with the past participle of the verb.

It is worthy of notice that the pronunciation of these languages §

* Thus are named the different jargons formed by corrupting the Latin prosody, pronunciation, and syntax.

† The *Provençal* for instance. This language, as well as the *Francica* or *Theotisca*, was still in existence at the beginning of the French monarchy. The first must have originated among the Goths, who occupied the north of Spain and the South of France ; traces of the formation of some of its words are still to be met with in very old Latin documents. Several decrees ordered that sermons should be preached, and religious instruction given in, the *linguas rústicas* ; and, according to Meyer, in the seventh century, the Bishop of Tournay and Montemolin, elected after the death of St. Eloi, was as learned in the *Theotisca* idiom as in the Latin. In the eighth century, when the litanies were sung, the people replied *ora pro nos*, suppressing the desinence of *nobis*, and *tu lo juva*, placing the *Provençal* particle, *lo*, before the verb instead of the Latin pronoun. In the document of the Moorish king of Coimbra, which is cited in the fifth note, we find words entirely *Provençal*, *e* for *et*, *esparte* for *esparce*, *pecten* or *peiten* for *pectent* or *pendant*. According to Luitprand, in the year 728, the Catalan and the Valencian were considered established languages in Spain, and were consequently formed before the Arab conquest. This gives probability to the conjecture that the *Provençal* took its origin among the Goths, who inhabited the south of France. Whoever cares to enter more thoroughly into this question, should consult the first volume of Raynouard's *Poesias originales de los Trovadores*.

‡ The Castilian, Italian, and French.

§ Each was distinguished by its affirmative particle, the *Provençal* being called the language of *Oc* ; the *Walona*, afterwards the French, that of *Oui* ; the Castilian, Italian, and Portuguese, of *Si*, and the Teutonic, of *Ja*.

is more often more closely resembling the original, and less contracted, in proportion as the nations who speak them approach the South, thus proving how climate influences the vocal, guttural, and aural organs. We must, however, except the *Provençal*, which for its construction adopted Latin roots only. For this reason, and because it was the first formed, it serves as an intermediate step to the others.

But before any of these real languages, irregular jargons were formed, like those we now call *algarabias* or *francas*, which are used by nations who speak different idioms to communicate with each other.

In Spain, as in other parts, arose many of these jargons or *linguas rústicas*, and among them undoubtedly that, which, cultivated and perfected, is now the dominant language,—the Castilian. Springing like the others from necessity, at first rude and incomplete like them all, it alone could be employed in arranging the indispensable communications between the conquerors and the conquered. The latter, being weakened, had no more power to preserve their dialect, than to defend their homes, and the former, a barbarous race, were neither able nor willing to study a language which, besides being complicated and difficult, had the disadvantage of belonging to a conquered and degraded race. The first, then, not attempting to struggle with the Latin idiom, and the last, not accommodating themselves to the rudeness and poverty of the Northern tongue, in each province resulted the final triumph of the *lingua rústica* which was most cultivated and complete, and with it the ruin, not only of its equals, but also of its elementaries.

No relic of the period before the Moorish invasion remains to us, written in that *lingua rústica** which, when perfected, was called Castilian, but the old narrative romance is still in existence, although belonging to a much later epoch, and modernised or altered by oral tradition, yet preserves so rude a diction and so barbarous a construction, that it may be easily inferred how informal and irregular must have been the language employed in anterior compositions.

* Before the Gothic invasion, the Cantabrian, Phœnician, Greek, Hebrew, Chaldean, Latin, and Celtiberian languages were spoken in Spain. The Arabic afterwards became general, and replaced them, putting an end to them in the provinces long possessed by the Moors, and in other parts being substituted for those which had formerly existed there. All the above-named languages contributed some words and etymologies to the Castilian; but the greater number of these belongs to the Latin. The Arabs also rendered tribute to the tongue of Virgil and Cicero; since, among the chronicles of Bishop Idacio, is a document made by the Moorish king of Coimbra, in the year 734, which begins thus:—"Alboucen Iben-Mahumet Iben-Tarif, bellator fortis, vincitor Hispaniarum, dominator Cantabriæ Gothorum, et magnæ litis Roderici," etc.

It would be useless, were it possible, to ascertain whether these primitive people, after having discovered alphabetical characters, used them in writing poems before chronicles, or verse before prose. But it is certain that all, or nearly all, the civil and religious traditions of the origin of communities have been preserved in metrical language, because, this being an appropriate means of impressing on the memory what was worthy of remembrance, it must have supplied the place of writing in times when the latter art was unknown or little used.*

* The remote traditions of the origin and heroic age of communities are transmitted to us in poems, which appear rhythmical in language, and sententious in style. Although the learned Don Tomás Sanchez, opposing this idea, tries to prove that the books of Job and Genesis were originally written in prose, he does not succeed; because, not understanding Hebrew and Syriac prosody, he cannot well judge of the rhythm of those languages. On the contrary, taking into consideration the facts proved, and the analogous consequences deduced from them, we must needs believe that the books of Job and Genesis were composed in metrical language, because they consist of sententious verses, which contain the idea within determined limits,—an art, perhaps, more difficult than that of versification, except when induced by versification itself. But when Sanchez stated his opinion respecting these books, he did not consequently prove that formerly there were not other works written in verse. The civilisation of the Hebrews and Egyptians was far too advanced for us to suppose that no other writings were then in existence, though they have not descended to us. Besides the enigmatical Veda of the Brahmins, the Persian traditions of the Ghebers, the Zendavesta of the second Zoroaster, the books of the Egyptian Osiris, and the Greek Orpheus, the Koran, and the Arab poems which precede it, appear written in metrical and sententious language. The Edda, the Voluspa, and the Havanna* strophes of the second Odin, the German Niebelungenlied, the Druidic and Celtic poems, and the Scotch ballads, which all belong to the civilisation of the north, and preserve its traditions,—all seem to be metrical works. If we descend to the relics of the middle ages, written in the *lenguas rústicas*, poetical compositions present themselves before prose. In the eleventh century appears a Portuguese poem on the *Perdida de España por el Rey Rodrigo*; in the twelfth, follows the Castilian *Cid*; and in the thirteenth, the poems of Alfonso el Sabio hold a prominent place. The *Cantigas* or *Lays*, and the *Provençal tensidues* are of the date of the formation of nearly all the *lenguas rústicas*, and sustained their brilliancy until the crusade against the Albigenses destroyed the race of poets, and the language in which they composed. The works known to us, written in the Breton idiom of the province of Wales, and that of the Walones, much earlier than the book of *Bruty-Brenhined* (*Bruto de Bretaña*), belong to the end of the twelfth century and the beginning of the thirteenth. They are chivalric and genealogical poems, like *Rou* and *Florimon*, and others, in which are reproduced, though in an altered form, many of the Celtic and Teutonic traditions. No doubt historians, legislators, and other members of

* Probably the Hava-nál, contained in the Elder Edda.—TRANSLATOR.

Cadence and harmony, and consequently versification and song, have been the first resource of nations for transmitting to posterity the oral traditions illustrated by the rude monuments of the earliest epochs, and for preserving their traditions, while as yet there was no alphabetical system.

It is an undoubted fact that the latter being invented, was first used to write in verse the works committed to memory, the importance of which was so much the greater that in them was deposited and arranged whatever was known of history, civil and moral laws, and even imperfect and struggling arts and sciences.

The primitive languages are always more sonorous and harmonious than those secondarily formed in each country, but climate having so great an influence on the delicacy of the organs, particularly those of hearing and pronunciation, the oriental tongues far surpass those of the north in the above-named qualities. Primitive languages being founded on the direct imitation of natural sounds, necessarily abound in imitative harmony. The peal of thunder, the noise of the torrent, the soft murmuring of the brooks, the sweet song of the birds, the roar of the lion, such were the first sounds imitated by men to communicate one to another the impressions they received and the necessities they experienced. Savage languages are full of prolonged, rather than articulate, sounds, and seem better qualified to depict to the imagination than to speak to the understanding. Thus it is not strange that primitive nations, according to the greater or lesser mildness of their climate, sooner or later discovered the metrical system by which, in various poems, they have transmitted to us their various traditions. Perhaps there might even have been in certain lands a social epoch, when, under the almost exclusive influence of imagination and a sonorous and harmonious language, it was easier to be poet than orator. If such an epoch there ever were, it must have drawn to its close in proportion to the progress of civilisation, when men's ideas, multiplying with their necessities, a greater mass of intelligence was developed, and they found themselves obliged to create words to express abstract ideas, whose perfect analysis exacted the sacrifice of imitative harmony to method and exactness.

The majority of the modern languages is derived from the Latin, but as these imitated the sounds of the words, and thus indirectly natural ones, they lost the rich and sonorous prosody of the original, and are wanting in the rhythm and cadence of its versification. Thus

the primitive communities, found a substitute for alphabetical characters in versification and harmony, and employed them to preserve the laws, doctrines, and more important facts, which, when writing was discovered, were transferred to it, the same form being retained in preference to any other.

failing in prosody, the modern tongues have been obliged to adopt, in poetry, a metrical system which founds its harmonic resources not on the measure and time of pronunciation, but on the determined number of syllables, the combinations of a certain periodical rhythm and the art of placing the accents.* Such are, in general, the bases of the modern metrical system, so essentially different to the ancient.†

Thus in Spain, as in all Europe, were established after the Gothic conquest, various jargons or *dialectos rústicos*, which, with the native languages anterior and posterior to the Roman domination, increased the number existing in each province (see note 2, p. 2). Such a multitude of tongues, no doubt, produced great confusion, and this contributed, in no slight degree, to prolong the existence of Latin. It is necessary to the populations and provinces which had adopted different idioms, to make them understood by each other. After our Peninsula was invaded by the Arabs, the language of the conquerors became common, and in the provinces they governed caused the decay of the others, Latin included. But this did not happen in those parts whither the Arab rule had not extended, or where it was only temporary; there the existing languages were preserved and perfected.‡ Among them I shall distinguish, on account of its connection with the subject of the present essay, the *lenguaje rústico* of Asturias, which afterwards, extended and cultivated with the reconquest of the provinces, became the dominant language of Spain.

Before Arab civilisation fell, the remains of the Roman and Latin, ceasing to be a living tongue, was only employed in writing the laws, public acts, and learned works. For this reason no document of ancient date in the Asturian dialect remains to us, since, though rapidly extended by the continued triumphs of the Christian arms, it was yet neither perfect nor exact enough to be used in public assemblies or in the transcription of contracts and legislative codes.

The poem of the *Cid*, the translation of the *Fuero Juzgo*, § *las Par-*

* This was not fixed, with any degree of certainty, until the sixteenth century.

† Vitiated, corrupted, and even forgotten, as the Latin pronunciation was, they began to compose it in hymns; in which we find syllabic number and consonant sounds supplying the place of long and short. Perhaps this was the beginning of the formation of the new metrical system adopted by the modern languages.

‡ The Biscayan provinces, and part of Navarre, preserved a Celtic dialect; the Galicians and Portuguese formed theirs by the admixture of the Suevians with a more contracted Latin than that used by the Castilians; and the Catalonians and Valencians adopted the Provençal with some modifications.

§ The translation of the *Fuero Juzgo*, of Cordoba, preceded and prepared the way for the work of the *Partidas*, projected in the reign of Ferdinand III, *el Santo*.

tidas, and the *Coplas* of Don Alfonso el Sabio, are the most remote written monuments to show us the state of the Castilian language at the end of the twelfth century and the beginning and middle of the thirteenth. The grace and boldness displayed in the style of the last two of these documents prove that the language must have undergone great changes before arriving at the point of flexibility and perfection in which we find it. It is impossible that it could have become so correctly formed and complete without having been previously cultivated by the learned, and others, in composing, if not in writing, works of much earlier date than those mentioned. It cannot be said with certainty whether these anterior works, the poem of the *Cid* excepted, were composed in prose or metre, but I am convinced that it was the latter, because people being obliged to trust to memory in the absence of writing, the object of preserving them would not be attained if suitable means were not employed. My conjecture rests upon the fact that the diction of the *Partidas*, polished, noble, and correct, already possesses the flexibility, harmony, and aptitude for good prose that languages acquire only after having been subjected to the turns and transpositions required in versification.

The irregularity and rudeness of the phrases, the want of grammatical sequence and connection between the ideas observable in the poem of the *Cid* induce me to consider it as an intermediate step between the *dialecto rústico* of the Asturians and the Castilian language of the thirteenth century. I have no hesitation, then, in looking upon it as a work composed in the twelfth century by a learned man of that time, who intended, though how little he succeeded is very apparent, to imitate Latin verse. In a word, I see in this poem* a progressive step taken by the language before the date of the *Fuero Juzgo* and the *Partidas*; but, considering its art and tendency to imitate models unknown to the *gente rústica*, I cannot consider it either the first production in the vulgar idiom, or look upon it as a specimen of popular poetry. Similar in style, but superior with respect to the latter point, we find the poems next in order, such as that of *Alijandro*, those of *Berceo*, and the *Archipreste de Hita*, which belong to a school imitating the Latin forms or the reminiscences belonging to them.

Besides, if we observe the slow march of nature towards perfection, we shall find that, notwithstanding the imperfect style and language of the *Cid*, we cannot imagine them to have arrived at even that point of cultivation without having been preceded by continued anterior

* In this historico-romantic poem, an attempt is made to imitate Latin verse; it is a pity that it is so badly executed. Notwithstanding its intolerable defects, the work has a certain candour, dignity, and interest which prove its author to have been a learned and, at times, an inspired man.

attempts, less studied and artificial, and better adapted for transmission to memory.

As the poem of the *Cid*, and others of its school, are wanting in the qualities proper to popular poetry, in those of another class, more easy, natural, simple, and remote, we must seek its original type. I say more remote, because it would be absurd to believe that from the point when Latin ceased to be a living language until the twelfth century, there were no songs of love and war, no hymns composed in the vulgar tongue, in which the people preserved, orally at least, their sentiments, fables, and history. We may therefore infer that the Castilian language and poetry began to progress seriously and uninterruptedly from the middle of the eighth century, when the independent Spaniards, who had taken refuge in Asturias, formed an established power and a true monarchy. In the time elapsing between the Arab invasion and the ninth century, several Christian states arose in the peninsula, and among others the kingdom of Leon was formed, consolidated and governed by Alphonso II. Then among his vassals began to be cultivated, made general, and established, that *dialecto rústico*, which afterwards, under the name of Castilian, became the principal language of Spain, triumphing over the primitives, such as the Biscayan, and the secondary tongues, like the Lemosino and the Galician, which were henceforward only spoken by the vulgar in certain determined districts.

The Catalonians and Arragonese maintained a treaty and communication with France and Italy, these countries having adopted the Provençal language, which, older than the other *lenguas rústicas* and being also their precursor, was first perfected. Those people, consequently, became civilised before the Asturians, who, surrounded by inaccessible mountains, were able to maintain their narrow limits only by the point of the sword, and at the cost of much blood shed in cruel battles with the Moorish usurpers of the Spanish soil.* Some glimmerings of social culture undoubtedly appeared in the reign of Alphonso II. Already the valiant Asturians began to breathe freely within more extended frontiers, their kingdom was stronger and better regulated, and they were forgetting, with their fears, the concentrated hatred which at first made them reject all amicable treaty with the Arabs, and repulse the enlightenment, arts, and civilisation brought by them into Spain. Then the enthusiasm for glory was substituted with

* We should, therefore, consider Asturias the cradle of the national language and poetry, without any admixture of foreign imitation. The inhabitants of this province had enough to do in repulsing the Moors, who left them no time to study Virgil and Horace, nor to appreciate the literature of their enemies, the Arabs.

advantage for blind courage, springing from the necessities of offence and defence. The chiefs who led the Christian forces to the field of honour, returned to their homes laden with booty and objects of luxury taken from the enemy. As an action of thanksgiving to the god of battles, they made use of their riches in erecting temples and endowing churches, and employed the arts, imperfect as they were, in raising monuments of gratitude to the Supreme and Protecting Being, who had assured them the victory. By this time Latin was already almost unknown, and the vulgar tongue could not have remained more idle than the arts, it being very probable that while these were employed in ornamenting the temples, it was used by the soldiers and people to express their sentiments, celebrate their chiefs, and preserve the memory of their deeds in metrical language. We do not know what these songs were, none of them have reached us, but we may infer their existence, deducing it from the natural order and necessity of things. Remarking, however, the character, nature, construction, and style of the most ancient language of which traces remain to us, and comparing them with the *Bable** dialect still preserved among the Asturians, I presume that the primitive songs must have consisted of short verses whose intonation gave the exact number of syllables, and in which the liberty of lengthening or shortening them in pronunciation supplied the place of rhythm and true consonance. If the necessity of these supplementary means to a complete and fixed system of versification is made known in reading the poems of *Alejandro*, those of *Berceo*, and of the *Archipreste de Hita*, composed by men of talent, with how much more reason will it not be found in the popular, chivalric, and historic romances belonging to and made by the *gente rústica*, which, if I dare not place them in so remote an epoch as that of the birth of our poetry, I believe at least retains traces of this primitive form in which versification first arose among us. In them are preserved, if not the words, yet the construction and cadence of the Asturian *lengua rústica*, and in many parts we can even trace the dialect now spoken by the inhabitants of that province. Taking into consideration the

* Few provinces of Spain have preserved more relics and records of venerable antiquity than Asturias. Its dialect, known as the *Bable*, is sonorous, smooth, and, if not extremely rich, less poor than is sometimes believed. In the interior of Asturias, the same language is used as was spoken in Spain in the middle ages; and many phrases and expressions, preserved in the poem of the *Cid*, are familiar to the Asturian labourers. Those words which were acquired from the Arabs, did not pass the boundaries of the province. It would be a pity to allow a dialect to be lost, which, properly studied, might explain the etymology of many Castilian words, and whence we could supply ourselves with expressions we might be in need of, instead of borrowing them from foreign languages.

rudeness of some portions of the chivalric and historic romances, and returning to the impression they make on me, I am quite convinced, though I have no means of proving it, that they are fragments of works of still greater antiquity, which have descended to us intercalated with more modern productions.

LE HON'S FOSSIL MAN.*

THE science of Archaic Anthropology may be divided thus :—Subjects which the English understand and the French do not ; subjects which are understood by the French and ignored by the English ; and subjects which neither of them understand. It might be supposed that the third category would be the largest, but, on careful consideration, most heads are comprised under the second ; whilst the first is a mere box for microscopical objects. For this reason M. Le Hon's excellent book will prove highly interesting to Englishmen, and will place them *au courant* with the present state of the subject on the Continent. The whole book (considered as an avowed compilation) is one of the most valuable practical contributions to Archaic Anthropology that has ever been published. Far more convenient in form, written in better language, and more systematic in arrangement, than Sir C. Lyell's *Antiquity of Man*, it forms one of the most instructive works we have ever read ; and we discern with pleasure that the friend of the accomplished Director of the Bruxelles Museum, Dr. Edouard Dupont, has incorporated in this work all that is now known about what has been infelicitously named the "Antrology" of Belgium. The discovery at La Naulette of the famous pithecoïd jaw (figured in this work), which is one of the most important *pièces justificatives* in the history of ancient man, was almost surpassed by the "find" in the *Trou Magrite* of the remains of cave lion, which had reversed the usual order of things, and afforded sustenance for man. The Daniel who was in the lion's den at the Trou Magrite appears to have made a hearty meal on his equally carnivorous companions. We have rarely such valuable evidences of the customs of prehistoric man afforded to us ; and we can only regret that, with the exception of Mr. Godwin Austen and Mr. J. Jones, so few English take much interest in Belgian discoveries. We trust that the investigation which was inaugurated by the Anthropological Society of London in 1866, acting in co-operation with Dr. E. Dupont, will

* *L'Homme Fossile en Europe ; son industrie, ses mœurs, ses œuvres d'art.*
Par H. Le Hon. Second edition, Bruxelles, 1868.